MAY RELATION OF STRANGE MONSTER. 1639

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A MOST CERTAINE AND TRVE RELATION OF A STRANGE MONSTER OR SERPENT

Found in the left Ventricle of the heart of IOHN PENNANT, Gentleman, of the age of 21. yeares.

By *Edward May* Doctor of Philosophy *and Physick, and professor Elect of them,* in the Colledge of the Academy of *Noble-men, called the Musæum Minervæ:* Physitian also extraordinary unto her most Sacred Majesty, *Queene of great Brittany,* &c.

LONDON.
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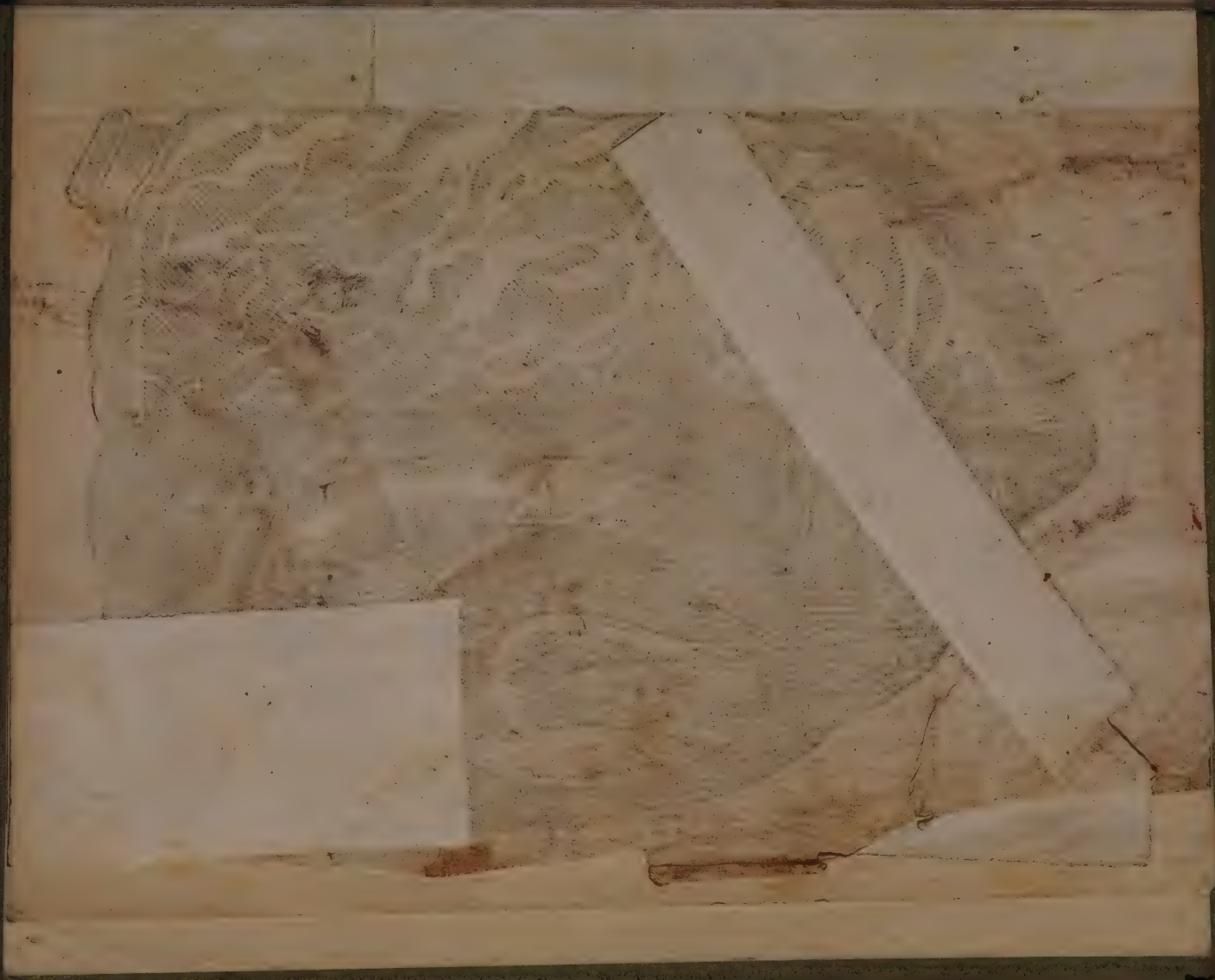
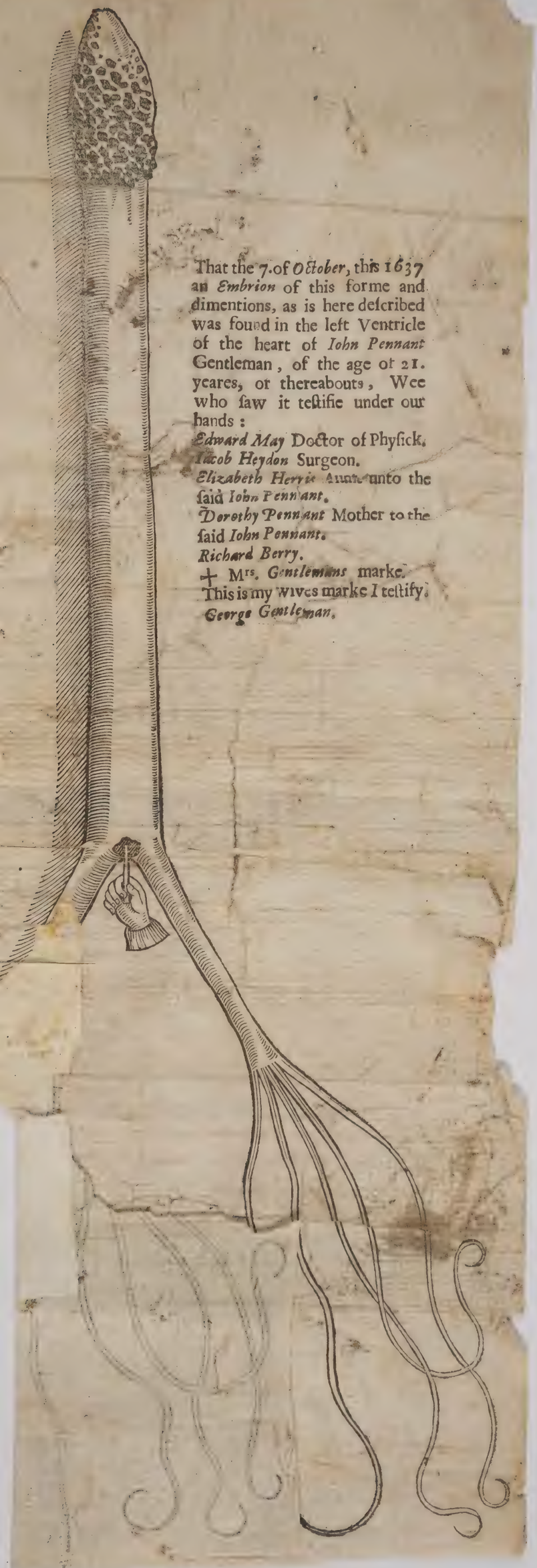
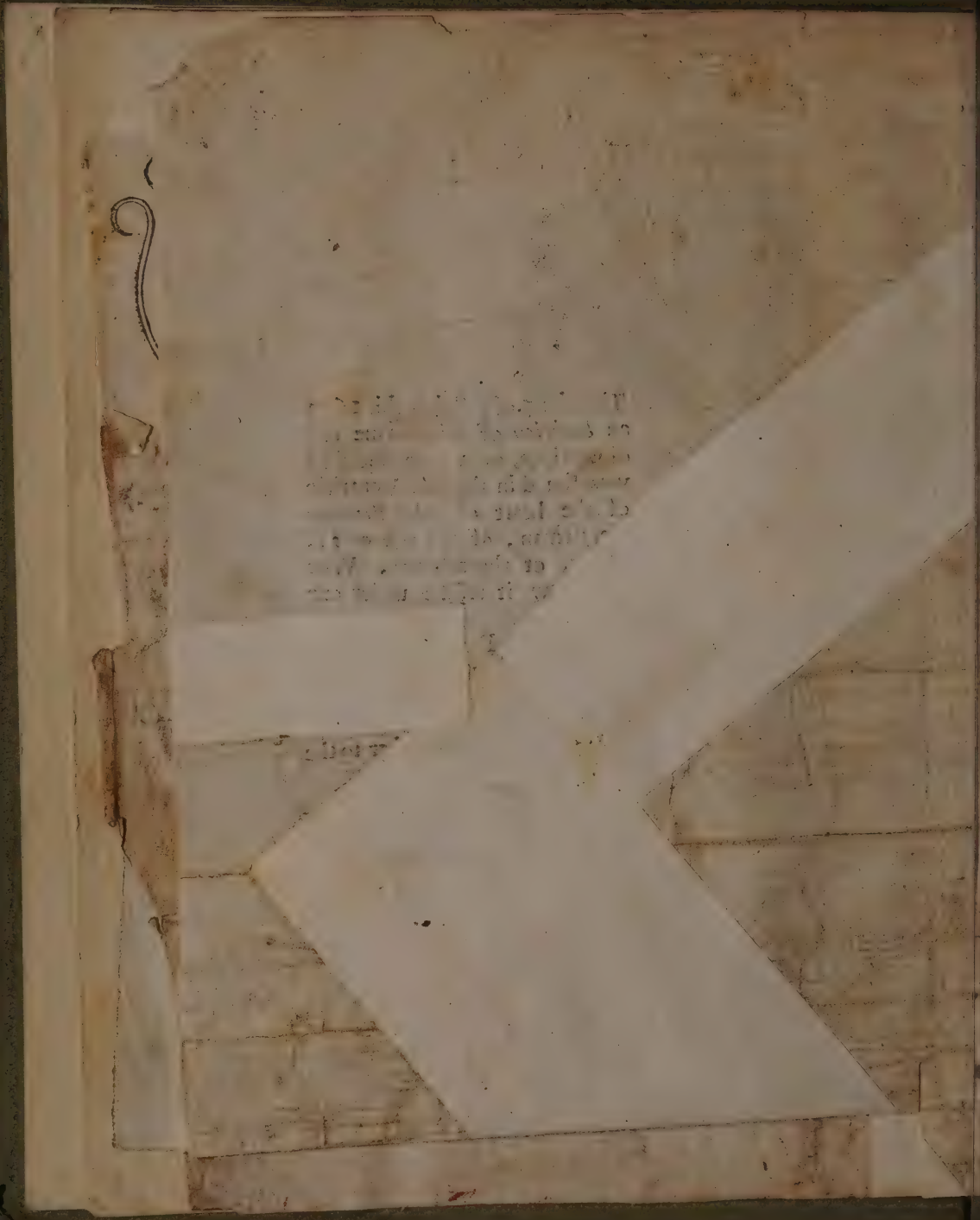




That the 7. of *October*, this 1637 an *Embrion* of this forme and dimentions, as is here described was found in the left Ventricle of the heart of *Iohn Pennant* Gentleman, of the age of 21. yeares, or thereabouts, Wee who saw it testifie under our hands:

Edward May Doctor of Physick.
Iacob Heydon Surgeon.
Elizabeth Herrie Aunt unto the said *Iohn Pennant*.
Dorothy Pennant Mother to the said *Iohn Pennant*.
Richard Berry.
+ Mrs. *Gentlemans* marke.
This is my wives marke I testify.
George Gentleman.



TO THE RIGHT HONOVRABLE LORD AND highly renowned Peere of this *Kingdome*, *EDWARD* Earle of Dorset, *&c.* Knight of the most *Noble order of the garter*, *Lord* High Chamberlaine unto her most Soveraigne Majesty, QVEENE of *great Brittane*, &c, And one of the Lords of his Majesties most honourable privy Councell.

Edward May wisheth all health and glory.

My LORD,

FOR *this Treatise I seeke no patronage, for if the Relation and the Author cannot defend themselves, let them both suffer. A Swallow flies better then a Swanne, though his wing be lesse: And one little Diamond will buy 17. of*

those stones that were drawne to S. Paules Church *of 17. Tunnes: yet whether this Description of mine be good, or great, worthy or otherwise, it is not dedicated to your Honour as a matter presuming towards your worth, or presence, but as a publike obligation in the face of the world, of my future and more solid gratitude: You have honoured me before the Noble Peeres, and highest Councellors of the Kingdome: You have otherwise done me reall favours, what am I, or what is in me that you have not conquered? and not by these benefits to me only, but these many yeares my observations of your most Noble nature, your more then humane partes, your vast and incredible comprehension of all things, both essentiall and accidentall to your place and dignity. Your innumerable merits and that universall acclamation of all men whatsoever, have made me, more your humble servant then you know, and when after a short space God shall giue me to sit a little quiet, tending mine own affaires, your Lordship shall see, not by my writings but by my doings, that I am more your Lordships then any French or thrice devoted servant.*

A

A Preface to the Reader.

WHat my desígnes are in the *publíshing* of this Hístory, the Reader may finde every where in it, to be no other then the *Conservation* of the workes of God, and nature, and *preservation* of men: but for the *Printing* of it in Englísh, I have neither end nor intent: For these two yeares it hath beene neglected by me, and perusèd up and downe in the hands of the best, and best learned, who have desired satisfaction, touching so rare an ostent: for the young Gentleman in whom it was found, deceasèd the 6t. of *October*, in the yeare of our Lord, 1637. My intention in this Description was for the Continent, and not for our Ilands only, wherefore I stayed my hand till some opportunity to publish some other Lattine Treatises of mine owne with it; which many yeares have beene desired: But now this being still out of my hands, and licensed for the presse before any notice given me; for the satisfaction of our own nation, and for the benefit of them who desired the printing of it, I have freely given way to pleasure any who shall desire to read it: wherefore if *Platonicall* and specificall Jdeas doe correspond: and the readers honest mind answer my sincere truth and good wishes, I have my end.

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TO THE RIGHT WORSHIPFVLL SIR *THEODORE MAIHERNE* KNIGHT, CHIEFE PHYSITIAN UNTO HIS MOST Soveraigne Majesty, KING *of great Brittany*, &c.

Edward May wisheth all health.

§. 1.

SIR,

AMong those many favours you have afforded me, your private, sweet, most familiar and long Colloquies with me have been singular: While you laying aside important affaires, out of an admirable candour and love to Learning, (in which few excell you) vouchsafe sometimes to treate with me

concerning occult *Philosophy* and most sacred medicines: In one of which meetings, as I had laid open what I had found in the *Sinister Ventricle* of the heart of a young Gentleman, which you desired me to describe while the *Species* were yet fresh in my memory, as others many both Physitians and Friends have done also: So here I have done it: And do first communicate it unto your selfe, as a smal τεκμηριον of my certaine knowledge of your great and admirable perfections in many Sciences, nececessary him who is Physitian to Princes; and of my singular estimation of them: As also to sow some seeds of future Discourses, both new and worthy of that saving and divine Magick which we both professe: Well knowing that good use may bee made of this History by all Physitians, and profit unto many, as I have partly declared in the Subsequents.

It is an ostent and prodigy, strange and incredible which I am to paint: And if in many Physitians of best esteeme, and sincerity I had not found Relations very like it, mine owne heart would not have given credit to mine owne eyes and hands when first I found it: But you have found one like it in the heart of a Noble Lord; but when you have seen this, I shall know whether so grown, or of this forme, or otherwise: Let the Vulgar and Ignorant, beleeve it, or not believe it, Physitians and knowing men (as you do) will

receive

receive it: And therefore briefly the certaine Historyand true Relation is this.

§. 2.

THe seventh of *October* this yeare current, 1637. the Lady *Herris* wife unto Sir *Francis Herris* Knight, came unto me and desired that I would bring a *Surgeon* with me, to dissect the body of her Nephew *John Pennant*, the night before deceased, to satisfie his friends concerning the causes of his long sicknesse and of his death: And that his mother, to whom my selfe had once or twice given helpe some yeares before concerning the Stone, might be ascertained whether her Sonne died of the Stone or no? Upon which intreaty I sent for Master *Iacob Heydon Surgeon*, dwelling against the *Castle Taverne* behind S^t. *Clements Church* in the *Strand*, who with his Man-Servant came unto me: And in a word we went to the house and Chamber where the dead man lay: We dissected the naturall Region and found the bladder of the young man full of purulent and ulcerous matter: The upper parts of it broken, and all of it rotten: The right kidney quite consumed, the left tumified as big as any two kidnies, and full of sanious matter: All the inward and carnose parts eaten away & nothing remaining but exteriour skins. No where did we find in his body either

Stone or gravell. The Spleen and Liver not affected in any discernable degree, only part of the Liver was growne unto the Costall membranes, by reason of his writing profession.

Wee ascending to the Vitall Region, found the Lungs reasonable good, the heart more globose and dilated, then long; the right Ventricle of an ashe colour shrivelled, and wrinkled like a leather purse without money, and not any thing at all in it: the *Pericardium*, and Nervous Membrane, which conteyneth that illustrious liquour of the Lungs, in which the heart doth bath its selfe, was quite dried also: The left Ventricle of the heart, being felt by the Surgions hand, appeared to him to be as hard as a stone, and much greater then the right: which upon the first sight gave us some cause of wonder, seeing (as you know) the right Ventricle is much greater then the left: Wherefore I wished M. *Heydon* to make incision, upon which issued out a very great quantity of blood; and to speake the whole verity, all the blood that was in his body left, was gathered to the left Ventricle, and contayned in it. *

* Here those men may be handsomely questioned (who say that the pulse is nothing else but the impulse, of blood into the Arteryes or the Systole of the heart) what was become of the pulse in this man all the while that the whole blood betooke it selfe into the heart, here was either a living man without pulse, or pulse without the Systole of the heart. For what could the arteryes receive where nothing was to be received? or how could there be pulse where was no impulse into the arteryes? The pulse then doubtlesse is from another cause, and is a farre other matter then most men conceive: for there are in a sound man 4450 pulsations in an houre, in a sicke man sometimes in some percute fevers and diseases above 35600, and more, which cannot be from so many severall expressions and receptions of blood; for it is impossible the heart should make compression, and the arteryes apertion, so often in that space. Nay in *Dicrot: Capizant.* and other inordinate pulses, diverse pulses strike in lesse space then the mouth of an artery can goe, much more then in lesse times then it can open, shut, and open againe, which 3. acts are requisite to the beginning of a second pulse. But of this I have largely treated in my 3. Booke *De Febribus.*

No

No sooner was that Ventricle emptied, but M. *Heydon* still complaining of the greatnesse and hardnesse of the same, my selfe seeming to neglect his words, because the left Ventricle is thrice as thicke of flesh as the right is in sound men for conservation of Vitall Spirits; I directed him to an other disquisition: but he keeping his hand still upon the heart, would not leave it, but said againe that it was of a strange greatnesse and hardnesse; whereupon I desired him to cut the Orifice wider: by which meanes we presently perceived a carnouse substance, as it seemed to us wreathed together in foldes like a worme or Serpent, the selfe same forme expressed in the first *Iconography*: at which we both much wondred, and I intreated him to seperate it from the heart, which he did, and wee carryed it from the body to the window, and there layed it out, in those just dimensions which are here expressed in the second figure.

The body was white of the very colour of the whitest skin of mans body: but the skin was bright and shining, as if it had beene varnished over; the head all bloody, and so like the head of a Serpent, that the Lady *Herris* then shivered to see it, and since hath often spoken it, that she was inwardly troubled at it, because the head of it was so truely like the head of a Snake.

The thighes and branches were of flesh

colour, as also all these fibraes, strings, nerves, or whatsoever else they were.

After much contemplation and conjectures what strange thing that part of the heart had brought forth unto us, I resolved to try the certainty, and to make full exploration, both for mine owne experience and satisfaction, as also to give true testimony to others that should heare of it: And thereupon I searched all parts of it, to finde whether it were a pituitose and bloody Collection, or the like: Or a true organicall body, and Conception: J first searched the head and found it of a thicke substance, bloody and glandulous about the necke, somewhat broken, (as J conceived) by a sudden or violent separation of it from the heart, which yet seemed to me to come from it easily enough.

The body I searched likewise with a bodkin betweene the Leggs or Thighs, and I found it perforate, or hollow, and a solid body, to the very length of a silver bodkin, as is here described: At which the Spectators wondered. And as not crediting me, some of them tooke the bodkin after me, made triall themselves, and remained satisfied, that there was a gut, Veine or Artery, or some such Analogicall thing that was to serve that Monster for uses naturall: Amongst whom the Lady *Herris* and the Surgian made tryall after me with

 their

their owne hands, and have given their hands that this Relation is true. This Lady dwelleth at the signe of the Sugar loafe in S. *Iames* street in the *Convent Garden*.

§. 3.

THis strange and monstrous Embryon borne in the said Ventricle, which as *Hippocrates* saith is nourished neither with meats nor drinkes, *Sed purâ & illustri substantia*, taking aliment from the blood purified out of the next Cisterne; made mee (importuned with other occasions then) to leave this new and rare Spectacle in the charge of the Surgion, who had a great desire to conserve it, had not the Mother desired that it should be buried where it was borne; saying and repeating, *As it came with him, so it shall goe with him*: Wherefore the Mother staying in the place departed not till shee had seene him sow it up againe into the body after my going away.

Which as soone as I heard, I presently described the forme of it at home, *inter rariora à me reperta*: And thus this History had alwayes beene buried from the World, (the Mother having thus buried the Creature) if your selfe and others had not desired a figure and narration of it, which caused me to take the hands, and mindes of some of them who

were

were preſent: Who being neareſt the young man, were moſt likely to ſay the beſt; and therefore being beſides people of good fame and reputation might bee credited; conſidering that they would ſay nothing at all either againſt their owne houſe, or againſt verity more then what apparent and cleare truth ſhould neceſſitate them unto: Which from themſelves and under their hands, here I have done.

There were alſo divers others, ſuch as dwelled in the houſe, and ſome that came in, who beheld it, after whom I have no leiſure to enquire: But ſuch who will ſcarce believe their Creed, or any true mans word, or that men have ſenſes (which have alwaies beene reputed incorrupted Witneſſes,) may goe into the high buildings upon the Street in Saint *Giles* Pariſh, and at the corner houſe next the greene Dragon where the Young-man died; they may make further inquiſition.

Since which time the Mother hath remooved her ſelfe into *Bloomesbury* neare unto the houſe of one Maſter *Nurſe*, who directed me to her lodgings; a man well knowne in all that Region.

Miſtris *Gentleman* dwelleth neare unto S. *Clements Church* in the Strand, and the Chirurgion, or his man can direct them to the houſe.

Moreover that day all of us that were preſent

sent at this sight related to our friends, wives, or husbands what we had found, as they will testifie.

The History therefore being verified by as much testimony as humane perswasion need require: Except nothing but oath will content some, which if it shall be found necessary to Authority: It will most readily come forth also and obey: It is most requisite that something be said of this or any such like matters generated in mans heart, both for the manner of their generation and the way of their cure, and by what means such rare and incredible causes of death may bee found out in time and taken away.

§. 4.

SUch matters as these were worthy of your selfe, and a man of your long experience. Yet because this strange generation was found by me, I will consult with your learning, rather then by any hasty resolution, determine and discourse a little to state a question of no smal difficulty; since *Hippocrates* first hath given the occasion, which was this; *Cor nullo morbo laborat*: the heart laboureth of no disease: & Prince *Avicen*, *cor longinquum anocumentis*, the heart is farr remote from dangers. And yet contrary to these: Very many Physitians enumerate these diseases of the heart; the *Marasmus*, *Syncope*, the *Cordiack* passion

Hip de morbis
Avicen l. 3. fen 11.

Lypothymy, *Apostems*, *Vlcers*, *Botheralia*, *Corrosion* of *Sublimate*; and I dare adde, diseases which afflict the heart by reason of distillations from the head in some who have had the unction: Tremors also and palpitations of the heart; as *Peter Ebanus* in his Booke *de Venenis*: And the *Paralysis* of the heart, as old *Aurelianus* in his second Booke of *Slow-passions*: After *Hærophylus* and *Erasistratus* have observed.

And now of late *Skinkius* and others have found wormes in *Cordis capsulâ*, which is the *Pericardium*: But I speake more precisely and punctually, that now in the left Ventricle of the heart, this Worme or Serpent hath beene found: Which the Mother of the Young-man saith, was at least of three yeares growth, for so long he complained of his breast, and as shee saith would never button his Doublet in the Morning, but be open breasted in all weathers, till he had washed his hands and face, and was subject to palpitations.

Now then that wee may judge whether *Hippocrates*, and *Avicen* direct their speeches: these reasons are to be admitted.

1. First, from the situation of the heart, *in medio medij pectoris*, saith *Avicen*, in the middle of the middle of the brest: which Mathematically is not true: for so the basis or upper part, or *caput* onely is placed in an Equidistance from the *diaphragma* (the inferiour

feriour *furculæ*,) and the *Claviculæ*, (and the *furcula superior*.) and betweene the *Vertebræ* of the backe and the *anterior Sternon*.

The Second is, that the heart dwelleth in a strong pannicle, and such an one, that *non invenitur panniculus compar ei in spissitudine, ut sit ei Clypeus & tutamen*: that no pannicle is comparable unto it, that it may be a shield and defence unto the heart. 2. *Hipol. de Cord.*

Thirdly, *Avicen* addeth, that the heart it selfe is created of strong flesh, that it may be *longinquum anocumentis, in quo contextæ sunt species villarum fortium*: Diverse strong strings admirably woven together do bind and strengthen the heart, and give it aptitude for motion, and resistance. *Hippocrates* long before *Avicen* saith the same, and things of greater consequence: *Cor est musculus fortis*, &c. The heart is a strong muscle, *non nervo, sed densitate carnis & constrictione*: not by his nervous nature, but by solidity of flesh and constriction: And in the heart there lye hidden diverse skins like spiders webs extended, which do so bind and shut the endes of the sorts, that no man ignorant, knowes how to take out the heart, but will take up one for an other. Neither can water or wind penetrate into the heart: and more; *Cor tunicam habet circumdatam, & est in ipsâ humor modicus*, &c. *Vt cor sanum in custodiâ floreat: habet autem humiditatem tantam quanta satis est æstuanti in medelam: hunc humorem cor* 3. *Hip. ubi supra.*

emungit bibendo ipsum assumens & consumens, pulmonis nimirum potum lambens: He speakes further of the cover called the *Epiglottis*, that nothing may enter that way but what is convenient; So that seeing the heart is fortified with such strength of ribbs, with such covers, such skins, such fortitude of substance, such density of flesh, such excellence of liquour, such curious filaments, that nothing can enter, hurt, or come neere the heart to make it sicke: but that it is able to defend it selfe, both by its owne situation, strength, and happy condition in very many respects, and keepe out or put backe whatsoever also by force shall come neere unto it: It remaineth that the heart is not, neither can be subject to any disease, or at least not easily.

Yea those other men who enumerate the diseases of the heart; grant, as chiefely *Valescus de Tharanta* and the *Arabians* all confesse that a *Syncope* hapneth, or else death as soone as any disease approacheth, or hurt toucheth the substance of the heart; also *Avicen, Petrus de Ebano* relate that the forementi-oned diseases kill as soone as any of them touch the substance of the heart: So also *Herophylus* coefessed that sudden death followed if a *Paralysis* once surprized the heart: And for *Bothors* or *Phlegmo's*, or *Erisipelas* or the like, they say that they are diseases of the heart *initiativè* only, and not *subjectivè*, to dwell there any time.

And

And indeed I am fully perſwaded that the heart ſuffereth a *marasmus privativus*, by negation of due tranſmiſſion from other parts, rather then that *marcor* ſhould follow *ad cordis ſubſtantiæ ariditatem*; for if any part have good ſubſtance in it, the heart hath; and therefore *Hippocrates* ſaith, that *quando fontes reſiccati fuerint homo moritur*: that the Ventricles have the laſt humidity in them: wherefore *Galen* ſeemeth to deſert his Maſter in ſaying, *a cordis ariditate incipere malum.* Viz, *veram ſenectutem & interitum naturalem.* Whereas hee ſhould have ſaid the contrary: that the aridity of the heart followeth the deficcation and want of due tranſmiſſion of other parts: Yee if I may ſpeake my mind freely, *Hippocrates* is not to be taken ſimply, that the heart cannot be any wayes affected; but perhaps in the ſenſe of *Galen*, that the heart ſuffereth little or no paine by reaſon the ſubſtance of the heart hath but little ſenſation, having but one little nerve for feeling from the ſixt Conjugation, and that is ſomewhat obſcure alſo. Or if hee meane, as indeed I am ſure hee doth, that diſeaſes doe not affect the heart; hee is to bee underſtood that ordinarily they doe not, but very ſeldome, by reaſon of the carnous parts. *Cor ſolidum ac denſum ut ab humore non ægrotet, & propterea nullus morbus in corde aboritur, caput autem & Splen maximè ſunt morbis ab-* *Gal. 2. pla. 8.*

noxia, His speech is evidently comparative; else wee see very often that which hee never saw in all his long life and experience: And indeed we see now very frequently the heart affected with Imposthumes, with Wormes, with Abscesses, with Fleamy concretion both in the Eares of the heart and Ventricles, yea and now with a Serpent: And yet men live divers yeares with them, and many other diseases both *per essentiam & Consensum*, all kinde of distempers both equall and unequall, of which the Ancients have left no memory nor mention unto us, with which the Books of late Physitians are repleate. Wherefore the propositions of the Ancient Physitians must have a friendly interpretation; or else mens hearts now a daies are more passible and obnoxious unto diseases then in former ages, which by me as yet cannot easily be admitted: Wee are forced therefore to conclude that the heart *per essentiam & primariò & subjectivè* may be afflicted with a disease and cause of death, and it cannot otherwise be conceived, seeing such creatures are begotten in it; yet doubtles exteriour diseases kill sooner then innate.

§. 5.

BUt this then begets a greater question, how this Monster or such as this should bee begotten or bred in the heart, so defended, as

hath

hath beene ſaid, more then all the body, and in the moſt defended part of the heart, the left Ventricle three times thicker of fleſh and ſubſtance then the right: as alſo of what matter? ſeeing that Cell is poſſeſſed and repleniſhed with the beſt, pureſt and moſt illuſtrious liquor in the body, the blood Arteriall and the vitall ſpirits.

There are who conceive that pervious paſſages may be found for little Wormes and the like to enter into the heart: but they muſt give a better way then any that J have yet ſeene doe, as alſo the Wormes muſt be very little. Others ſay, that ſuch matters are cauſed by the ill habit of the heart; by which if they meane the ſubſtance of the heart, it is not to be receaved, till the heart hath beene hurt by ill diſtributions and tranſmiſſions which in our caſe is otherwiſe: for halfe of the heart, the left Ventricle, (the *Matrix* of this Serpent) was ſolid and ſtill good: Wherefore it is not in the ill habit of the ſubſtance.

Others thinke that thoſe Wormes which create ſometimes the *mal della luna*, as the *Italians* terme it, living in the *pericardium*, and gnawing the heart: Of which there are innumerable Stories.

> *Hebenſtreit lib de peſte telleth us one, of a Prince to whoſe heart a white Worme was found cleaving with a ſharp and horny noſe.*
>
> *Alexius pedemontanus, lib. 1. Secret.*

telleth

telleth us of an other: and so *Matth: Corvar: lib. 2. c. 28. Consult. med.*

In Stowe's *Cronnicle ad annum* 1586. *of* Q. Elizabeth, *a matter of this nature, in an Horse is recorded as a memorable thing in these wordes.*

The Seventeenth day of March, a strange thing hapned, the like whereof before hath not beene heard of in our time. Master Doringto*n of* Spaldwick *in the County of* Huntington *Esquire, one of her Majesties Gentlemen Pentioners, had an horse which died suddenly, and being ripped to see the cause of his death, there was found in the hole of the heart of the same horse, a Worme which lay on a round heape in a kall or skinn, of the likenesse of a Toade; which being taken out and spread abroad, was in forme and fashion not easie to be described: The length of which worme divided into many graines to the number of fifty (spred from the body like the branches of a Tree) was from the snout to the end of the longest graine seventeene inches, having foure issues in the graines from which dropped forth a red water: The body in bignesse round about was three inches and a halfe, the colour whereof was very like a Mackerel. This monstrous worme found in manner aforesaid, crawling to have got away, was stabbed in with a dagger and died; which being dryed was shewed to many*

many honourable perſonages of this Realme.

If this *Horſe-worme* or *Serpent* be Chronicled, how much more may this be memorized for Poſterity? Or that which you have, or that which you told me was found in the heart of the Lord *Boclew*.

By reaſon theſe were found in Men, that in an Horſe: and this found by me of greater length, and more certaine forme, then that which they could not tell how to deſcribe.

As alſo thoſe peeces of black fleſh generated in the left Ventricle, of which *Benivenius* hiſtorizeth one, *C.35. de abditis*, in forme of a Medler, upon the Artery; and *Veſalius, lib. 1. c.5. de humani corporis fabricâ*, ſpeaketh of a moſt Noble and learned Perſonage, in the left Ventricle of whoſe heart, two pounds of blacke glandulous fleſh were found; the heart extended like a pregnant wombe.

Yea and thoſe *pituitoſe* carnoſities and other matters, ſo often ſeene in the left Ventricle, by *Neretus Neretius* that famous Phyſitian of *Florence*, and *Eraſtus, part. 5. diſputat. de feb. putrid:* may be generated in the *pericardium*, either by drinkes of ill condition ſliding into the *Trachæa*, and ſo into the Arteries, and the heart: and ſometimes ſome ſmall ſeedes or attomes of creeping creatures; which *Cornelius Gemma* ſetteth forth ſufficiently,

Cornelius Gemma. l. de Naturæ divinis characteriſmis.

ly, and hiſtoriſeth many ſtrange matters in this kinde, as ſome to vomit *Yeeles* and *Serpents* of ſtrange formes: and it is a common ſaying of the *Pedemontanes*, and ſuch as drinke the waters of the *Alpes*; that every ſuch man borne hath a Frog to his brother. Such things may paſſe into the ſtomak, but rarely into the heart.

§. 6.

BUt that which I have to ſay, is this; that theſe ſtrange and extraordinary generations are cauſed from the temperament individuall, for you well know that there is a double temperament; the one Specificall, the other individuall; the one is *fixum* and unalterable, the other is *temperamentum fluxum*, and accidentall.

As for the *Specificall* temperament, although the vitall acts ceaſe, yet the *ſpecificall* act is never changed; for you ſee that the parts of this or that animall, retaine their *ſpecificall* vertue when they are dead: as herbes, or thoſe partes of herbes, as leaves, ſeedes or rootes, keepe their property, and retaine their owne heates or ſavours, when they are cut away, or taken up from the ground: Yea and there are certaine ſpecifike atoms which alwayes continue after putrefaction, and extreame drineſſe in the fixed ſalt.

Sunt

Sunt igitur solida primordia simplicitate — Lucret. lib. 1.
Quæ minimis stipata cohærent partibus arte
Non ex ullorum conventa conciliatu
Sed magis æterna pollentia simplicitate
Vnde nec avelli quicquam nec diminui jam
Concedit natura reservans semina rebus.

This temperament is proper to every creature: for Man hath his temperament, the Lyon his, hyssopp his, and the rose his owne: For God made every thing, *secundum species suas, & in genere suo producat aqua in species suas, & omne volatile secundum genus suum.*

Et Deus fecit bestias juxta species suas & omne reptile terræ in genere suo, & producat terra animam in genere suo, &c.

Wherfore the Specificall temperament of *Socrates* doth not differ from the temperament of *Hippocrates, Plato, Cato,* or any other man: which may be well put against *Aristotle,* who thought the soules of men did differ in nobility one from an other: which difference can no way be founded upon the temperament specifically, but rather upon the jndividuall, which is but the accidentall constitution of the Individualls of the same *species*; which followeth some peculiar determination of th' horoscopant; or else upon some other speciall helpe, or hinderance; as from the singular scite of Heaven, ascention of Starres, aspect in flux, the aliment of parents, either more or lesse elaborate; and

many other matters every creature borne hath according to the felicity or infelicity of his generation: especially Man, who of all other creatures is nourished with most variety of meates and drinkes: We also see every day that such men are more hot, and vivacious, who are borne either in the Starres of *Leo*, or the Sun *orientiall*: they also to be of more suculent habit, who are born within the second *quadrate* of the Moon: and such to be least vital, who are born in the silence of the Moon, herbs also gathered the Moon, decreasing, have lesse force: & the very soile often doth either so augment, or dwarfe plants, and herbes, and give them such strange conditions, that they are found degenerat, and scarcely the same herbs: As for the prolifick matter, it breedes (as Physitions say) a male, or female, as it is more or lesse concocted: There are also diverse conjunct matters, which helpe or hinder generation, as such matter doth which differeth much *a punctis specificis*, or *à semine*, for the *sperma* may be much, which is *materia augmentativa*, but the seed is so little of which a giant is generated, that as *novum lumen* saith: it can be no greater at first moment of conception, then in proportion to the 8200. part of a graine of wheate; which confirmeth that of *Aristotle*, that the fortieth day after conception, *homo formicâ non major*; from which augmentative matter it is (which is made of various and alterative aliment) that children

children differ so much from both their owne parents: hence one sweates and sweares at the sight of a Cat: and an other forsakes the table at the sight of a Pigg or Goose; the reasons of which antipathies and diversities, are founded in the latent matter spermatike, as if the Mother of one, somewhat before her Sonne was begotten, had eaten a mouse; and the other fed upon the eares of a Jew.

All which is said to illustrate, that there is in many men, a certaine connate matter and obedientall; susceptible of divers diseases, and infelicities: Wherefore it was not so anciently, as worthily said; *Fœlicißimum est benè nasci*, it is a most happy thing to be well borne.

And from this *Diatheses* and ill dispositions may many a strange sickness in after ages spring, as time, diet and other accidents doe alter or intend the heat, cold, or acrimony of the humour and blood, or some other quality.

I pray *Sir*, note well the faithfull Relation of a most understanding and sincere man, M. *John Whistler*, one of the Benchers of *Graies-Inn* and Recorder of *Oxford*, who upon my Narration of this History of *John Pennant* (the very same day, or the next that I found the Serpent;) told me that in his younger daies himself was a great Cock-Master, and one of his old fighting Cocks beginning to droope, he thought it best to cut off his

head, which as soone as it was done, there appeared and shot out betweene the skinns another head and neck, like that of his Cock, but it was a kinde of gelly (as hee conceived) with a very fine skin upon it, with a bill and a little combe: The rest was not searched, which perhaps was bred of some Egg in the body of the Cock, which kind of Conceptions are very rare, yet the sacred *Scripture* maketh mention of *Cockatrices*: Which doubtlesse cannot be bred but of some humour or blood exalted to some extraordinary and preternaturall degree of heat, cold, or sharpenesse, or some other quality: Which first the naturall heat and valour of that bird prooveth: Secondly his martiall profession and terrible battells performed almost to death, all his life long; as also being begotten of such like Ancestors, himselfe also excelling in heat and fiery spirits accidentall.

Compare this Young-mans state also with this history; his right kidny wholy consumed, his left tumified as big as any two kidnies or three, full of ulcerous matter: So likewise his bladder full of ulcer, and rottennesse, and nothing in his body to be found the cause of this: Wherefore the sharpnesse and extraordinary heate of the blood or some such like quality was the cause of the Ulcers, and so also consequently of that extraordinary production in the heart: For nothing els appeareth whatsoever may be conceived: And this acci-

accidentall temperament of the blood, I take to be the cauſe of this which we found in the heart: For in the heart (if any where) was the greateſt heat, and if in any part of the heart in the left Ventricle, the principall receptacle of arteriall blood and ſpirits: And I have more to confirme me in this opinion, having certaine knowledge both of the diet of his Mother and Grand-mother alſo, and of his owne: Which I am not willing to make publique; but to make private uſe of it to my ſelfe.

All which ſhall not by me bee intended to prejudice any other better judgement concerning other like conceits; by reaſon that paſſages to that Ventricle may be ſometimes pervious, although very rarely: But to informe you of ſome peculiar knowledge that I have of this mans Hiſtory; which may give us great light concerning others of like condition.

I could here diſcourſe how the imagination produceth ſtrange things in men; and worketh not only in our owne bodies, but alſo *in hyle mundi*, as *Fryer Bacon* prooveth, and Prince *Avicen*: But this I will not attempt, except you ſhall judge this Relation may be beneficiall to any, and then I ſhall diſcuſſe it out at large. *Ro. Bacon. l. de cœlo & mundo*

§. 7.

§. 7.

BUt to me the resolution of this matter seemeth very profitable to know how these things may be bred in men, for I suppose, men from hence will take speciall care to alter the accidentall temperament of humors, if they find them excell in any high degree of heate, cold, sharpnes, or the like, such as have in them inconvenience and danger, and to deale with learned Physitians in time.

So also is the knowledge of singular use and benefit to know when men are affected with any such disease, and how they may be cured.

As for the knowledge of abstruse and secret affections, where perhaps no dolor gives certitude of the place affected, as in diseases by consent, when some other parts are more afflicted, such skill is worthy of a Physitian, and at any rate to be procured: But how or where shall we have it? Who writeth of it? Who hath so much as ever dreamed of any such helpe to mankind? For mine owne part I never yet read of any *Signa pathognomonica* of any such disease: Neither doe I know where to find one graine of instruction in this, as also in divers other diseases (which I can nominate) more then from mine owne observation and care. Wherefore if I set downe one thing which is not common nor els where to be found, I hope you will take it as my good

wish

wish unto the *Common-wealth* of Physitians, and I will lay my ground upon two Histories of mine own: the one was in *December, anno.* 1634. For being sent for to a yong gentleman whose name was *Arthur Buckeridge* son unto M. *Arthur Buckeridge* now of *Tottenham* Gentleman, who was sick of that kind of pox which our Country people call the Flocks, which were many, flat headed, white, and wrought along, as if wormes had made certaine crooked furrowes among them, which when at first I beheld, I was very diffident in my selfe of doing any cure, because I never knew any of that disease and manner saved: Yet while the friends of the Youth declared unto mee what an ingenious child and scholler he was, and what hopes all his friends had of him: I still beheld the variegation, or vermiculation of that kind of *variolæ*: And because no Physitian in all my reading ever gave me the least light or helpe to cure them: I more studiously searching the cause of their forme, strongly apprehended that that outward work and waving could proceed from no cause, but from putrefaction caused of worms; and that God and nature did assist in so great a difficulty, shewing by this external signature the internall cause, taking therefore my *Indicative* from the *Conjunctive* (as *Galen* counselleth very well) I prescribed chiefly against wormes and inward putrefaction, and in very short space he was restored to his health: And while I write these

things, the yong-man (whom I never saw since) commeth in to my house to search after me, and to give me thanks so long after, being shortly to goe for *Oxford*: Wherefore to confirme this History I sent unto the Youngmans Apothecary to see what was yet upon file, to ascertaine what I say; and it is returned me, that two of my bils are yet there remaining: As also one honest Gentleman remembreth well that I then expressed as much and told his friends that I intended to prescribe against the worms principally.

The other History was of this *John Pennant*, whom we dissected; who was well known unto me, as his friends and others well can assure it, in whom as is likewise sufficiently knowne, I very often noted this, that he had an excellent Eye, but extraordinarily sharpe, and like the Eye of a Serpent, and so much I have spoken of it, that divers Gentlemen and good Schollers did make answer unto me that heard of his long diseases of the supposed stone, or ulcer of the bladder: that pains and griefes did sharpen mens aspects: But finding what we have seene in him, thus much shall mine owne observation teach me ever; Let others doe, or believe as little as they please, that *secret, unusuall and strange inward diseases, doe send forth some radios, or signatures from the center, Analogicall to the circumference, by which we may finde the causes if we be diligent and carefull:*

full: And this is that which I would commend; of which I know no man that hath written one word as yet: Which although at first it seemeth new, yet if men will well consider it and what I shall say I doubt not but they will be confirmed, that it is an accurate and a most necessary observation, and a chiefe Window to see into the most secret diseases and Closets of the body and heart also.

And first as an introduction to beliefe what helps Physitians may have from beames and signatures. All learned Physitians will thus farre goe vvith me; that this vvas that admirable way of the old *Magitians* to find out the natures of medicines, from their peculiar beams, signatures and similitudes, and that there is no Simple or medicine *Specifical* (as they say) or excellent for any disease or very few, but we are able to make the *radij* or signatures to appeare, from which those learned *Magi* did, or might find out the properties and virtues of those Simples or medicines, and this you know to be true, and this way you all know that *Sponsa Solis* or the *Kiramides* of the *Synas* went, as that book of the King of *Persi* sheweth, which I lent unto you; and you hav no doubt many volumes of Physitians as we as others who have written of this argumen Wherefore seeing it is so cleare that sign tures and beames have so excellently a clearely discovered the virtues of all me

cines latent and abſtruſe. Shall we conceive that God and Nature are deficient in affording outwardly ſome helps to know the inward, ſecret and ſtrangeſt maladies? It cannot be: For to what purpoſe is it, that the Simples have virtues medicinall, and for every diſeaſe, if ſome diſeaſes may not be diſvered, and how can they bee diſcovevered within, to which no eye can come? from which nothing is received, as in ſome other diſeaſes. Some are knowne by time, as Feavers, keeping Period: Some by place or part affected, as *Cholick*, *Angine*, Stone in the reynes, and the like. Some by excretions, as Diſſenteries. Some by ſuch like and others more or leſſe: But there is no meanes to diſcover ſuch a thing as this that hath given occaſion of all this diſcourſe, for nothing was excerned of it any waies, or from it that could give any light: No topicall griefe ſo great as that in his reynes and bladder, he did complaine of his breaſt and of a beating there ſometimes; but *Palpitatio cordis* is *ſignum commune*. Neither did this man complaine as he did alwaies of his other affections. Neither can it be imagined how ſuch ſubſtance growing and receiving daily augentation in his heart could be diſcovered by e wit of man, but by ſome outward thing gular and unuſuall, as a ſpeciall *radius* of hat was within.

§. 8.

§. 8.

I truſt then that this ſpeculation and practiſe will in time be thought of, and that it may, I will ſet this ſignature upon it (although ſeldome or ſcarce ever noted by any except by Friar *Bacon* in his Booke *de Cælo & mundo*, &c. More eſpecially by that incomparable ſage *Alkindus*, the moſt learned man that the Eaſt ſince his time, or long before hath brought forth unto the world: that every thing hath his *radios proprios*, as well as the ſtarres of Heaven have: *Alkindus* his wordes are theſe, in his Treatiſe *de radijs*, as a firme concluſion, and ſufficiently there by him confirmed; *Agite ergo cum mundus Elementaris ſit exemplum mundi, ita quod quælibet res in ipſo contenta ipſius ſpeciem continet. Manifeſtum eſt quod omnis res hujus mundi ſive ſit ſubſtantia, ſive accidens, radios facit ſuo modo ad inſtar ſiderum, alioquin figuram mundi ſyderci ad plenum non haberet.* But this we will manifeſt to the ſenſe in ſome few (ſaith hee) the fire tranſmitteth his beames to a certaine diſtance: the earth ſends out her beames of colde, of medicine, and of health; and medicines taken into the body, or outwardly applied, diffuſe their beames through the whole body of him that receives them: the colliſion of ſolid bodies makes a ſound which diffuſeth it ſelfe by the beames of the thing moved:

moved: and every coloured body sendeth out his beames, by which it is perceived, and this is subtely knowne in most other things: by which by *vive* reason it is certainely knowne to be true in all things; taking this therefore for truth wee say, that every thing which hath actuall existence in the elementary world, sendes forth his beames, which fill the elementary world after their manner, whereupon every place of this world contayneth the beames of all things which are actually existent in every place: And as every thing differeth from other; so the beames of every thing do differ in effect and nature from the beames of all other things, by which it comes to passe that the operation of the beames is diverse in all diverse things: Thus farre, and much more *Alkindus* to the same and like effect: Yet I will ad some few instances more. The severall smelles of all things in the world, are their severall *radij* which doe discover themselves unto us, and we perceive them to be many times where we see them not: Wee smell Roses, Musk, Civit, Amber, Quinces, Apples, Plantes and herbes of all sortes, and very many other thinges in roomes or boxes, before we come neere them: and we are most times assured of such things to be neere us, by their proper and peculiar emanations, or irradiations, which are their specifick beames, darting out and diffusing themselves from one center,

ter, unto a certaine distance, according to the vertue of the species or his proper nature, which may doubtlesse also be intended, or remitted, or varied, and so make strong projection, according to the rectitude of line, or else be debilitated according to the proportion of obliquation: but this I insist not upon.

Fetted things also have their *radios*, according to their owne proper nature, and there is the same reason of them in all points according to their species: The colours of other things are also beames: and the very truth is, that as all thinges in the world have their proper *radios*: so all the actions that they have is by vertue of these *radij*: and as *Alkindus* saith, by these beames is exercised *in conjunctum localiter, aut in seperatum*: which the Schoole-men call *immediatio virtutis*, or *immediatio suppositi*: in both, nothing is done *sine radijs*, nor truly knowne: As for example, If two men come close together, one cannot strike another, *Immediatione suppositi*, except the *animales radij* actuate the nerves and muscles of the hand, and therefore *immediatio virtutis* is supposed. These spirits are the *radij animales*, and by these every action arbitrary or not arbitrary is effected in or by man, and every other creature.

And as cleare to us is that action which is performed *immediatione virtutis* in other creatures; for we see an Adamant to draw

yron

yron at a distance: A looking Glasse to represent the Images of things separated from the glasse: And this we know must bee by some Emission or projection of beames one towards another, as well as by the Emission of the animall spirits from the braine into the nerves. And a marvellous wonder it hath beene to me to see how Mineralls purified and defecated from *heterogeniall* mixtures, finding themselves free doe strike out themselves in any liquour into branches and Starrs, as is acknowledged by Physitians, calling them *medicinas stellatas*, as *Mercurius Stellatus: Regulas Antimonij Stellatas*, &c. and not onely *Minerals* doe thus, but the Salt of vegetables, and animals I have made so, that they will doe the like: So that it is evident that every thing in the world hath his beames; and it cannot, nor ought not to be otherwise, sith the nine times most blessed and most glorious Essentator of all things who hath beene so diffusive, as to branch out himselfe into every thing visible and invisible, that any thing should not have some likenesse unto him who made all things *summaratione*, and with as great perfections as their severall species were capable of. And for them therefore not to shew themselves, and who was their Father, it is impossible.

Cœlum est in terra, sed modo terrestri:
Terra est in Cœlo, sed modo Cœlesti:

Yea

Yea even putrid humours, and materiall causes of diseases, as being naturall things though corrupted are good: and have their beames and their signatures in savours, pustles, bubos, spots, and tokens without, of divers sorts according to the severall species of the humour putrified within, or from the commixtion with other causes by which a Physitian is much instructed, what is within, and how to take heed himselfe; and to come home to the very point, and cause of all this Discourse, we see in all kind of Animals in the world (and I doubt not but your incredible desire to know and excellent naturall sagacity hath often observed) that according as their arteriall blood is exalted, such *radij* are in their Eyes; as we see in some men more then others, and in Cocks, and in Serpents: A Cocke hath an Eye whose *radij* are almost exalted to the beames of the Eye of a Serpent: And doubtlesse such blood had this man, and such spirits of an incredible heate or acrimony: The Eye is an *Index animi*, which cannot otherwise be then by the *radij* or spirits of it, much more then doth it shew the blood arteriall upon which those spirits are founded; and thus from the Eye I have made it evident, that we may know much of the left Ventricle of the heart where the arteriall bloud is elaborated and made: And thus in other matters, if from the *radij* or signatures exte-

exterior we play the good *Magitians* and diligently consider them: I am perswaded wee may have a singular helpe and insight to cure the most hidden and most dangerous diseases of all, and such as otherwise cannot be known. You see Sir, I have founded my sentence upon God, Nature, and Experience, and if it be hidden or not believed by any, it is to them incredible who have grosse conceptions, small skill, as J am sure your great insight and wisdome will and can better confirme: For what is that which makes some men wiser then others? *Magis sapiens est & dicitur qui minus perceptibilia percipit de rebus & earum conditionibus*, saith that wise man *Alkindus:* There is no doubt therfore (as the same man saith) but that they who are informed with an holy desire of wisedome will labour much to comprehend the secret conditions of things, as the antient Physitians did who with wonderfull sagacity searched for that skill which we injoy: As for such as are neither wise nor have desire of wisedome, I leave them to *Ptolemey* that other miracle of knowledge to instruct the world of them; *Reprehendunt insipientes, quod non comprehendunt*, unwise men reprehend all that they doe not comprehend.

§. 9.

§. 9.

IT remaines onely that ſomething be ſaid of the cure of ſuch Conceptions if by any Phyſitian they be perceived in time: Either by pulſation of the heart or by any externall ſigne or ſignature, or *Syndrome*.

There are ſome who uſe no alterants nor other peice of art then to kill and diſſolve ſuch conceptions: and they confide in this. ℞. *Succi Allij, Naſturtij, Raphani, ana.* ℥.j. *detur & ſtatim curabitur.* So *Schenckins* from *Stockerus.* Others thus. ℞. *Tanaceti ramulum in umbra ſiccatum, in pulverem redactum cribellatum ʒj., cui addatur pulvis ſequens,* ℞. *Rad gentian. Rad. Pæoniæ longæ, ana.* ℥.j. *Myrrhæ,* ℥.ß. *miſce, tere & cum uti volueris.* ℞. ℈.j. *Et cum guttula aquæ ut ſolum madefiat miſce, deinde inunge os & labra infantis aut patientis ter aut quater, & una cum cæteris medicamentis ejicientur.* So *Schenckins.* This I grant is good for wormes that cauſe *Epileptike* fits in children, but for ſuch as lie deeper in the *pericardium* and the left Ventricle, it is not likely they will be ſenſible of, at ſo great a diſtance and incloſure: I rather thinke that the uſe of ſome oyles which are more penetrative, may do more good, as ſome drops of *Olei de Sabina in aqua juventutis, Raimundi* or *Olei ex Baccis Iuniperi ob ejus penetrativam virtu-*

tem, may with ſome continuance or with the ſucceſſe before mentioned be more efficacious: But why am I ſo large ſpeaking to you? But to lay ſome grounds of future diſcourſes with you, concerning both preſervation and cure of ſuch latent maladies, rather then here to ſet them out.

§. 10.

Yet for concluſion I have onely this one thing to note unto the world: how that theſe which ſeeme ſo rare, ſtrange, and incurable miſchiefes, might be more familiarly knowne, and eaſily cured, if it were not for a babiſh, or a kinde of cockney diſpoſition in our common people, who think their children or friendes murdered after they are dead, if a Surgion ſhould but pierce any part of their skinnes with a knife: by which it commeth to paſſe, that few of thoſe innumerable and marvellous conceptions, which kill the parents in which they are bred, (as your ſelfe with admiration have knowingly ſpoken to me of their infinite number which are generated in mans body) can ever be found out, or cured: ſo great a monſter is begotten in the blood of fooles, and feare-full people, which deſtroyeth the common good of man-kinde in a very great proportion: whereas that knowledge of their generations, which Phyſitions have, is commonly

commonly from the dissections of the bodies of Noble Personages, and of the Gentry, who with their friendes about them have beene bred to more fortitude, and are more wise and communicative, as most of our medicinall histories, you know confirme, and your selfe likewise hath told me of some. All vertuous and heroick soules know that when their particle of divine perfection is returned to him that gave it, that then their bodies are to serve the universe (as that pious Bishop knew) who when he had given away all besides his body, at last gave that also for the good of the living, when it should be found dead, and therefore bequeathed it to the Physitians to dissect it: but doubtlesse our Tradesmen, their wives and children, and our sugar-sop citizens are compounded of a rarer, *noli me tangere*, when they are dead then when they were alive; And though Nobles and Princes may be cut in peeces, yet is it *piaculat*, and the losse of grace for ever with them, if a Phisitian should but intimate such a matter as decently but to open any part of their most intemerate Impes.

But what good more frequent dissections might doe, what portentuous matters they might discover, and how facile they might finde the causes, and their cure, you sufficiently know, and in part others may by this history understand: And although the

learning and knowledge of ſome Phiſitions of our age be ſingular, and growne to ſuch an happy degree of perfection, yet there are by diſſections every day ſomething to be learned: and how much the internall do ſimbolize with externall, as in part I have diſcovered, and J will yet give out one illuſtration more: let but Phiſitions well note their patients complections, and colours (for this time I will onely ſpeake of the face) and let them take afterward if they come to diſſect them notice of their livers, and if they be diligent, in few diſſections they ſhall be able, looking into any mans face whatſoever, to know the affections very manifeſtly of his liver. Sir, under favour, and with you J have thus much freedome as to tell ſome of my brother Phiſitions and Surgions, that the inſpections and diſſections which they celebrate over the world, are not to inable men to talke of names, parts and places, but to doe, and to be able to judge of thinges hidden and ſecret, that they may not be deceived touching the cauſes of mens diſeaſes: this is the chiefeſt end, and yet how few ſtudy out of entrailes this learning, I neede not intimate unto you.

The wayes of nature, by which operations are effected, as alſo the continuation of parts and veſſels, their communication, and to finde the cauſes of ſickneſſes, their epigeneſes,

geneſes, their metaſtaſes, their apoſtaſes, their *palyndromyes.*

The wayes of Simptomes, reaſons of revulſions and the like, are the next: and ſo much ſubordinate to the other, and of leſſe neceſſity, as obuious inſpections ſhewe this to be more facile, and with leſſe labour to be attained then that; the other therefore not being ſo well perfected to our dayes, I have by this extraordinary occaſion, and out of my good wiſhes, ventured to ſpeake a word by you, unto ſuch as are wiſe in our owne profeſſion, ſince Phiſitians ſhould be ἰσοθεοι, as our dictators word is, *like Gods*, what is in us in good skill, and good will, for the ſafety of man-kinde: that as it was ſaid of his dayes, ſo it may of ours, *in eorum diebus raro animæ deſcendebant ad infernum:* in their dayes, ſoules ſeldome deſcended into hell, if any at laſt forſaking divine grace ſhall deſcend; yet that hell may gape a long time ere it receive them, and that others may have time to ſhake handes with Heaven, that our profeſſion, the nobleſt and wiſeſt of all others, (I ſpeake of profeſſions which concerne this life onely, nor of profeſſions ſupernaturall) may ſtill be eſteemed divineſt (as the old Phiſitians were crowned deſervedly, and related among the Gods, above all others) while by our meanes, miſerable men are reſtored to the onely bleſſing of this life, health; and (as I ſaid) be preſerved from

from that great and eternall gulph of infelicity, Hell (many of them not being in ſtate of grace, becauſe ſicke upon their ſinnes) and laſtly, made live till they be friends and ſonnes of God, and ſo rich as to come to Heaven: our Saviour Chriſt crowning us with ſuch happy mindes, as to be made inſtruments and meanes of many mens eternall ſalvation, by occaſion of their temporall reſtitution.

* * *

FINIS.